Gilles Quispel lately has proffered the intriguing theory that the Jewish concept of God's kävôd, the "likeness as the appearance of man" (dêmûth kêmâr'ê 'âdâm) first beheld by the prophet Ezekiel,¹ is the model of the Gnostic Anthropos and even of the Son of Man in Jewish apocalyptics and the heavenly Man in Pauline theology.² By focusing on Jewish-Christian evidence not dealt with by Quispel, the present article will support the view that the Jewish mysticism which centered around the man-like figure upon the heavenly throne was influential in shaping the saviour image in the first centuries of our era.

Elchasai, a Jewish-Christian sect-leader who is said to have arisen in the third year of Trajan's reign, i.e., in 101,³ based his authority on a certain book of revelation, which later was brought to Rome by the Elchasaite missionary Alkibiades. Hippolytus, who gives extracts from this book, says:

> It had been revealed by an angel whose height was 24 schoeni, which make 96 miles, and whose breadth was four schoeni, and from shoulder to shoulder six schoeni, and the tracks of his feet extend to the length of 3 ½ schoeni, which make 14 miles, while the breadth 1 ½ schoenos and the height half a schoenos. There should also be a female with him whose dimensions, he [i.e., Alkibiades] says, are according to those already mentioned. The male is the Son of God, while the female is called the Holy Spirit.⁴

This representation of the enormous angel of the Son has been compared to the description of God in his appearance upon the throne of the Merkabah found in Ši'îr Qômâ, "the Measurement of the Body", i.e., the Body of the Kabod, the man-like manifestation of God.⁵ A typical fragment of Shiur Qomah which is put into the mouth of R. Ishmael, a pillar of orthodoxy, and quoted in Sefer Raziel reads:

> I have seen the King of kings, sitting upon a very high and lofty throne, and His hosts standing and facing Him at His right side and at His left side. The prince of the presence, whose name is Metatron, said to me: "Rabbi Ishmael, I am going to tell you what is the measure of the Holy One, blessed be He, that is hidden from all His
creatures. The soles of His feet are all the worlds, as has been said: 'The heavens are My throne and the earth My footstool' [Is. 66, 1]. The height of His soles is three times ten thousand leagues. From the sole of His feet unto His ankle there are thousand times ten thousand and four hundred times hundred miles. From His ankles unto His knees there are nineteen thousand times and four leagues in height. From His thighs unto His neck there are twenty-four thousand times ten thousand leagues. His neck is ten thousand times ten thousand and eight hundred leagues. His beard is ten thousand and thousand and five hundred leagues. The black in His right eye is ten thousand and thousand and five hundred leagues, and so is the left one. His right hand is twenty-two times ten thousand and two leagues, and so is the left. From His right shoulder to His left there are ten thousand and two leagues. From His right arm to His left arm there are twelve thousand times ten thousand leagues [...]."

The fragments of Shiur Qomah cannot be dated to a time prior to the 6th century, when they were known to the poet Eleazar ha-Kallir, but the monotonous enumerations of the figures (and even the names) of each and every part of the divine Body which are contained in them must have developed from a mysticism which is considerably older. In the 3rd century, Origen reports that the Song of Songs as well as the first chapter of Ezekiel was not among those parts of Scripture that the rabbis expounded before those who had not reached full maturity. As G. Scholem has pointed out, the reason for this was that the description of the beautiful body of the Lover in Song of Songs 5, 11-16 was made the Scriptural prop of the representation of the divine Body in the Shiur Qomah mysticism.

In support of the protestation of the high age of the Shiur Qomah speculation, Scholem also cites the Jewish-Christian doctrine of the Pseudo-Clementine Homilies that God has a beautiful bodily form (sôma and morphê) with all the limbs of a body. Before Scholem, M. Gaster had seen that the description of the divine "Body of Truth" (sôma tês aítheias) given by the Gnostic Marcus in the 2nd century apparently derives from Jewish Shiur Qomah traditions. Finally, Scholem has discovered "a clear reference" to the Shiur Qomah doctrine in a passage from the short version of 2 (the Slavonic) Book of Enoch, which in all probability is pre-Christian. In this passage, which "reflects the precise Hebrew terminology", Enoch—the prototype of the mystics who ascended to heaven and beheld the man-like figure upon the throne—says: "I have seen the measure of the height of the Lord, without dimension and without shape, which has no end."

It is evident that the idea of the unbelievably vast measurements of the Lord purports that God really is immeasurable. Still, and this is the